

Mark 15:22-39

22 Καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος.

23 καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.

24 Καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ.

25 ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.

26 καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.

27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.

28

29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες· οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις,

30 σῶσον σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ.

31 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·

32 ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεῦσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.

33 Καὶ γενομένης ὥρας ἑκτῆς σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.

34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ· ἐλωι ἐλωι λεμα σαβαχθανι; ὃ ἐστὶν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;

35 καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον· ἴδε Ἡλίαν φωνεῖ.

36 δραμῶν δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθεὶς καλάμῳ ἐπότιζεν αὐτόν λέγων· ἄφετε ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.

37 ὁ δὲ Ἰησοῦς ἀφείδεν φωνὴν μεγάλην ἐξέπνευσεν.

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω.

39 ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν εἶπεν· ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.

JDL

22 And bringing him to the place Golgotha, which is translated the place of the skull

23 and they were giving to wine flavored with myrrh to him, but which he did not take.

24 and they crucified him and they divided his garments throwing lots on themselves who might take which

25 but it was the third hour and they crucified him

26 and the inscription of his accusation was written “The king of the Jews”.
27 And they crucified with him two bandits, one on his right and one on his left.
28
29 And the ones passing by blasphemed him shaking their heads and saying, “Aha! The one who destroys the temple and erects it in three days,
30 save yourself, come down from the cross
31 In the same way, also, the chief priests who were ridiculing toward each other with the scribes were saying, “He saved others, he is unable to save himself”
32 The Christ the king of Israel now come down from the cross so that we might see and we might believe, and the ones who were crucified with him were insulting him.
33 And becoming the sixth hour, darkness was coming on the whole land until the ninth hour
34 and at the ninth hour Jesus cried out in a loud voice “eloi, eloi, lema sabakthani” which is translated “my God, my God why have you forsaken me”
35 And someone who was present listening was saying “Look! he is calling Elijah!”
36 But someone running filling a sponge of sour wine putting it a reed was giving it to him drink saying “Let us see! if Elijah comes to take him down.
37 But Jesus giving a loud cry died
38 And the curtain of the temple split into two from top to bottom
39 But the centurion standing opposite him in this way seeing him die said “truly, this man was the son of God.”

NRSV

²²Then they brought Jesus to the place called Golgotha (which means the place of a skull). ²³And they offered him wine mixed with myrrh; but he did not take it. ²⁴And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

²⁵It was nine o'clock in the morning when they crucified him. ²⁶The inscription of the charge against him read, 'The King of the Jews.' ²⁷And with him they crucified two bandits, one on his right and one on his left. ²⁹Those who passed by derided him, shaking their heads and saying, 'Aha! You who would destroy the temple and build it in three days, ³⁰save yourself, and come down from the cross!' ³¹In the same way the

chief priests, along with the scribes, were also mocking him among themselves and saying, 'He saved others; he cannot save himself. ³²Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.' Those who were crucified with him also taunted him.

³³ When it was noon, darkness came over the whole land until three in the afternoon. ³⁴At three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' ³⁵When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' ³⁶And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' ³⁷Then Jesus gave a loud cry and breathed his last. ³⁸And the curtain of the temple was torn in two, from top to bottom. ³⁹Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was God's Son!'

Biblical reference	Text Form	Lexical Form	Bauer Page #	Grammatical Description	Translation / Other References
Mark 15:22	φέρουσιν	φέρω		verb indicative present active 3rd person plural	bring, bring along, carry; endure, bear, put up with; yield, produce (fruit); drive (of wind; midd. rush Ac 2.2); bring against (of charges); move, guide (by the Holy Spirit); lead (of a gate); sustain, support (He 1.3); establish, validate, prove (θάνατον ἀνάγκη φ. τοῦ διαθεμένου the death of the one who made the will must be established He 9.16); put, reach out (Jn 20.27)
Mark 15:22	Γολγοθᾶν	Γολγοθᾶ		noun accusative feminine singular proper	acc. ἂν f Golgotha (Aramaic name of a hill near Jerusalem where executions took place)
Mark 15:22	μεθερμηνεύόμενον	μεθερμηνεύω		verb participle present passive nominative neuter	Translate?

				singular	
Mark 15:22	Κρανίου	κρανίου, ου n		noun genitive neuter singular common	skull
Mark 15:23	ἐδίδουν	δίδωμι		verb indicative imperfect active 3rd person plural	give; grant, allow, permit; place, put; appoint; establish; give out, pay; produce, yield, cause; entrust; bring (offerings); inflict (punishment); δ. ἐαυτόν venture to go (Ac 19.31); cf. ἐργασία (Lk 12.58)
Mark 15:23	ἐσμυρνισμένον	σμυρνίζω	933- 934	verb participle perfect passive accusative masculine singular	flavor with myrrh to treat with myrrh only reference in the Bible Heb. mor. (1.) First mentioned as a principal ingredient in the holy anointing oil (Ex. 30:23). It formed part of the gifts brought by the wise men from the east, who came to worship the infant Jesus (Matt. 2:11). It was used in embalming (John 19:39), also as a perfume (Esther 2:12; Ps. 45:8; Prov. 7:17). It was a custom of the Jews to give those who were condemned to death by crucifixion "wine mingled with myrrh" to produce insensibility. This drugged wine was probably partaken of by the two malefactors, but when the Roman

					soldiers pressed it upon Jesus "he received it not" (Mark 15:23). (See GALL .) This was the gum or viscid white liquid which flows from a tree resembling the acacia, found in Africa and Arabia, the Balsamodendron myrrha of botanists. The "bundle of myrrh" in Cant. 1:13 is rather a "bag" of myrrh or a scent-bag.
Mark 15:23	ἔλαβεν	λαμβάνω		verb indicative aorist active 3rd person singular	take, take hold of; receive, get, obtain; take away, remove; collect (of taxes, etc.); choose (He 5.1); put on (Jn 13.12); catch (Lk 5.5); trap, take advantage of (2 Cor 11.20; 12.16)
Mark 15:24	σταυροῦσιν	σταυρόω	941	verb indicative present active 3rd person plural	crucify
Mark 15:24	διαμερίζονται	διαμερίζω		verb indicative present middle 3rd person plural	divide; distribute, divide among; δ. γλῶσσαι ὥσεὶ πυρός like tongues of fire spreading out (Ac 2.3) Psalm 21:19 the treatment of a defeated enemy Diod. S. 17, 70, 5) Mt 27:35; Mk 15:24; Lk 23:34; J 19:24
Mark 15:24	βάλλοντες	βάλλω		verb participle present active nominative masculine plural	trans. throw, throw down; put, place (pf. pass. ptc. often lying); offer, give; pour; sow (seed); bring (peace); invest, deposit (money); banish (fear); shed (figs); swing (a sickle); τὰ βαλλόμενα money put into a purse (Jn 12.6);

					intrans. sweep down (of a storm)
Mark 15:24	κλῆρον	κληρος, ου m	548	noun accusative masculine singular common	lot (of something thrown or drawn to reach a decision); share, part, place; someone given to another's care (1 Pe 5.3) a specially marked object, such as a pebble, a piece of pottery, or a stick, used to decide something, <i>lot</i> Mt 27:35; Mk 15:24; Lk 23:34; J 19:24
Mark 12:24	τίς	τίς,		pronoun interrogative nominative masculine singular	τί gen. τίνος dat. τίνι acc. τίνα, τί interrog. pro. and adj. who? which? what? what sort of? τί, διὰ τί, εἰς τί, τί ὅτι why?for what reason or purpose? τί γάρ, τί οὖν why then? (τί γάρ λοῶ 1 Cor 7.16); τί ἡμῖν ἔμοι καὶ σοί what have you to do with us (me)? κατὰ τί how? (Lk 1.18); τί θέλω εἰ would that, how I wish that (Lk 12.49)
	ἄρη	αἴρω		verb subjunctive aorist active 3rd person singular	take, take up; take away, remove (αἶ. ἐκ τοῦ μέσου set aside Col 2.14); carry; sweep away (of a flood); raise (of one's voice); take over, conquer (Jn 11.48); kill (Jn 19.15); αἶ. τήν ψυχὴν keep in suspense (Jn 10.24)
Mark 15:26	ἐπιγραφή	ἐπιγραφή, ῆς f		noun nominative feminine singular common	inscription (on a coin); superscription (on the cross)

Mark 15:26	αἰτία	αἰτία, ας f	31	noun genitive feminine singular common	a basis for legal action <i>charge, ground for complaint</i> Ac 23:28 J 18:38; 19:4,6 – find a basis for a charge Ac 13:38; 28:18 – reason/grounds for capital punishment Mt 27:37; Mk 15:26 BW - reason, cause; accusation, charge; guilt, wrong; relationship (Mt 19.10)
Mark 15:26	ἐπιγεγραμμένη	ἐπιγράφω		verb participle perfect passive nominative feminine singular	write on or in
Mark 15:27	ληστάς	ληστής, οῦ m	594	noun accusative masculine plural common	robber, highwayman, bandit revolutionary, insurrectionist, guerrilla BW- robber; insurrectionist Mark 14:45, Mt 27:38; Lk 22:52 Lk 10:30, 36; 2 Co 11:26; Mt 26:55; Mk 14:48; Lk 22:52 crucified with Christ Mt 27:38, 44; Mk 15:27

					Mt 21:13; Mk 11:17; Lk 19:46
Mark 15:27	ἕνα	εἷς		adjective cardinal accusative masculine singular no degree	one; a, an, single; only one; εἷς τις = τις a certain one, someone, one; εἷς τὸν ἕνα one another (1 Th 5.11); καθ' ἕνα one by one (1 Cor 14.31)
Mark 15:27	δεξιῶν	δεξιός, ἄ, ὄν	217-218	adjective normal genitive neuter plural no degree	<p>right as opposed to left in a frame of reference</p> <p>Used with hand Mt 5:30; Lk 6:6; Ac 3:7; Rv 1:16f; 10:5; 13:16 eye – Mt 5:29</p> <p>Mk 15:27; Lk 1:11 (Ἦν Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense) Mt 27:38; Lk 23:33; Mk 16:5(Ἦν As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side;)</p> <p>imagery used relating to prestige or power. of position at the right hand of an eminent person, especially royal figure (for a king's right hand as emblematic of prestige – LXX Ps 138:10, Is 45:1)</p> <p>BW - right (opposite left); ἐν δ., ἐκ δ., ἐπὶ δ. at the right hand; δεξιὰς ἔδωκαν they shook hands (Ga 2.9); ὄπλον δ. weapon used to attack (2 Cor 6.7)</p>

Mark 15:27	εὐωνύμων	εὐώνυμος, ον	417	adjective normal genitive neuter plural no degree	Rv 10:2 Ac 21:3 Mt 20:23; 25:33, 41; 27:38 Mk 10:40 Mt 20:21; Mk 15:27 BW - left (opposite right)
Mark 15:29	παραπορευόμενοι	παραπορεύομαι	770	verb participle present middle nominative masculine plural	to move past a reference point <i>go/pass by</i> Mt 27:39; Mk 11:20; 15:29 Mk 11:20 20 In the morning as they passed by, they saw the fig tree withered away to its roots. 21Then Peter remembered and said to him, ‘Rabbi, look! The fig tree that you cursed has withered.’ 22Jesus answered them, ‘Have faith in God. 23Truly I tell you, if you say to this mountain, “Be taken up and thrown into the sea,” and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you. 24So I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. BW -pass by, go through, go
Mark 15:29	ἐβλασφήμουν	βλασφημέω	178	verb indicative imperfect active 3rd person plural	to speak in a disrespectful way that demeans, denigrates, maligns

					<p>in relation to transcendent or associated entities <i>slander, revile, defame, speak irreverently/impiously/disrespectfully of or about</i></p> <p>Christ – Mt 27:39; Mk 15:29; Lk 23:39, 22:65 the name of Christ James 2:7</p> <p>BW - speak against God, blaspheme; speak against, slander, insult</p>
Mark 15:29	κινούντες	κινέω		verb participle present active nominative masculine plural	move, shake; remove; stir up, arouse; midd. move (Ac 17.28)
Mark 15:29	κεφαλὰς	κεφαλή, ἥς f head		noun accusative feminine plural common	(κατὰ κ. ἔχω have one's head covered 1 Cor 11.4); lord, head (of superior rank, etc.); κ. γωνίας main corner-stone
Mark 15:29	οὐά	οὐά interj.		interjection	aha! ha!
Mark 15:29	καταλύων	καταλύω trans		verb participle present active nominative masculine singular	destroy, tear down; stop (Ac 5.39; pass. come to naught Ac 5.38); do away with (Mt 5.17); intrans. find lodging; be (someone's) guest
Mark 15:29	ναὸν	ναός, οὗ m		noun accusative masculine singular common	temple, inner part of Jewish temple, sanctuary; model of a temple or shrine (Ac 19.24)

Mark 15:29	οἰκοδομῶν	οἰκοδομέω		verb participle present active nominative masculine singular	build, erect; build up, encourage, strengthen, edify; rebuild, restore
Mark 15:30	σῶσον	σῶζω	982 - 983	verb imperative aorist active 2nd person singular	to preserve or rescue from natural dangers and afflictions <i>to save, keep from harm, preserve, rescue</i> save from death Mt 14:30; 27:40, 42, 49; Mk 15:30f; Lk 23:35ab, 37, 39 (Ps 21:9) Mt 24:22; Mk 13:20; (²⁰ And if the Lord had not cut short those days, no one would be saved; but for the sake of the elect, whom he chose, he has cut short those days. ²¹ And if anyone says to you at that time, “Look! Here is the Messiah!” or “Look! There he is!” —do not believe it. ²² False messiahs and false prophets will appear and produce signs and omens, to lead astray, if possible, the elect. ²³ But be alert; I have already told you everything.) J 11:12; Ac 27:20; 31 Mt 8:25 – save a life Mk 3:4; Lk 6:9; 21:19V.1 save one’s own life

					<p>Gen 19:17; Jer 31:6) Mt 16:25; Mk 8:35a=Lk 9:24a; 17:33 v.1</p> <p>BW - save (of Christian salvation); save, rescue, deliver; keep safe, preserve; cure, make well</p> <p><i>save, preserve from harm, rescue</i>; (1) of natural dangers and afflictions; (a) in relation to acute physical danger <i>deliver, save, rescue</i> (AC 27.20); (b) in relation to a stressful and threatening situation <i>save, bring out safely</i> (JN 12.27); (c) in relation to sickness and disease <i>heal, cure, restore to health</i> (MT 9.21); (2) in a religious sense, in relation to spiritual dangers and threat of eternal death; (a) <i>save, rescue from sin, bring to salvation</i> (RO 5.9; EP 2.8); (b) of human beings mediating the divine salvation (RO 11.14; 1C 7.16); (c) of the instrumentality of spiritual things, as God's Word, baptism, faith, that lead to salvation <i>save, deliver</i> (JA 1.21; 2.14; 1P 3.21)</p> <p>σῶσον VMAA--2S σώζω</p>
Mark 15:30	καταβάς	καταβαίνω		verb participle aorist active nominative masculine singular	come or go down, descend; fall, fall down; be brought down (Mt 11.23; Lk 10.15); get out (Mt 14.29)
Mark 15:31	ὁμοίως	ὁμοίως adv.		adverb	in the same way, likewise, too, so

Mark 15:31	ἀρχιερεῖς	ἀρχιερεύς, έως m		noun nominative masculine plural common	high priest; member of high priestly family
Mark 15:31	ἐμπαίζοντες	ἐμπαίζω		verb participle present active nominative masculine plural	(aor. ἐνέπαιξα ; aor. pass. ἐνεπαίχθην) ridicule, make fun of; trick, deceive
Mark 15:31	γραμματέων	γραμματεὺς, έως m		noun genitive masculine plural common	scribe, expert in the Jewish law (possibly with reference to Christians Mt 13.52; 23.34); town clerk (Ac 19.35); man of letters, scholar (1 Cor 1.20)
Mark 15:31	ῥῶσεν	σώζω		verb indicative aorist active 3rd person singular	save (of Christian salvation); save, rescue, deliver; keep safe, preserve; cure, make well
Mark 15:31	σῶσαι	σώζω		verb infinitive aorist active	save (of Christian salvation); save, rescue, deliver; keep safe, preserve; cure, make well
Mark 15:32	χριστός	Χριστός, οὗ m		noun nominative masculine singular proper	Christ (lit. the Anointed One, equivalent to the Hebrew Messiah)
Mark 15:32	καταβάτω	καταβαίνω		verb imperative aorist active 3rd person singular	come or go down, descend; fall, fall down; be brought down (Mt 11.23; Lk 10.15); get out (Mt 14.29)
Mark 15:32	ἴδωμεν	ὁράω εἶδον		verb subjunctive aorist active 1st person plural	(impf. 3 pl. ἐώρων ; fut. ὄψομαι ; aor. εἶδα and εἶδον, ptc. ἰδών, impv. ἴδετε ; pf. ἐώρακα

					and ἑώρακα ; aor. pass. ὤφθην, ptc. ὀφθείς ; fut. pass. ὀφθήσομαι) trans. see, observe, notice (pass. appear); perceive, understand, recognize; experience; visit, come to see (He 13.23); intrans. make sure, see to, take care (ὅρα μή do not do that) see εἶδος
Mark 15:32	συνεσταυρωμένοι	συσταυρόμαι		verb participle perfect passive nominative masculine plural	be crucified together (with someone else)
Mark 15:32	ὠνειδίζον	ὀνειδίζω		verb indicative imperfect active 3rd person plural	reproach, denounce, insult
Mark 15:33	ἕκτης	ἕκτος, η, ον		adjective ordinal genitive feminine singular no degree	sixth
Mark 15:33	σκότος	σκότος, ους n	932	noun nominative neuter singular common	<i>darkness, gloom</i> Mt 27:45; Mk 15:33; Lk 23:44; Ac 2:22 literally of the darkness in the depths of the sea of dark clouds (ApcPt 10:25) of the darkening of the sun

					<ul style="list-style-type: none"> • death of Aeschyl according to Aristoph • death of Alexander Ps.-Callisth <p>darkness of chaos – Gen 1:2</p> <p>2 Cor 4:6 – darkness of nonexistence</p> <p>Philo – of the darkness of the place of punishment far removed from the heavenly kingdom</p> <p><i>the darkness outside</i> Mt 8:12; 22:13; 25:30 2 Pt 2:17; Jd 13</p> <p>of darkness in which the blind live – Ac 13:11</p> <p>BW - darkness; sin, evil</p>
Mark 15:33	ὅλην	ὅλος, η, ον		adjective normal accusative feminine singular no degree	whole, all, complete, entire (δὲ ὅλου throughout); altogether, wholly (Jn 9.34; 13.10)
Mark 15:33	ἐνάτης	ἐνατος, η, ον		adjective ordinal genitive feminine singular no degree	ninth
Mark 15:34	ἐβόησεν	βοάω		verb indicative aorist active 3rd person singular	call, cry out, shout

Mark 15:34	φωνῇ	φωνή, ῆς f		noun dative feminine singular common	voice; sound, note; noise, roar; outcry, cry; language, utterance
Mark 15:34	ελωι	ελωι		transliteration	(Aramaic word) my God
Mark 15:34	λεμα	λεμα		transliteration	why? (Aramaic word)
Mark 15:34	σαβαχθανι	σαβαχθάνι		transliteration	(Aramaic word) you have forsaken me
Mark 15:34	μεθερμηνεύόμενον	μεθερμηνεύω		verb participle present passive nominative neuter singular	translate
Mark 15:34	ἐγκατέλιπές	ἐγκαταλείπω		verb indicative aorist active 2nd person singular	forsake, abandon, desert; leave, leave behind; neglect
Mark 15:35	παρεστηκότων	παρίστημι		verb participle perfect active genitive masculine plural	present, bring into one's presence, show; offer, yield, dedicate; provide, send; prove (Ac 24.13); intrans. (pf., plpf., 2 aor. act.; all midd.) stand by, be present, stand; come; stand before; stand together (Ac 4.26)
Mark 15:35	ἴδε	ἴδε		interjection	Look! See! Listen!; here is; here are

Mark 15:35	φωνεῖ	φωνέω		verb indicative present active 3rd person singular	call, call to; call out, speak loudly; call for, summon; crow (of roosters); invite (Lk 14.12); address, call, name (Jn 13.13)
Mark 15:36	δραμῶν	τρέχω		verb participle aorist active nominative masculine singular	run; exert oneself, make an effort; speed on, make progress (τ. καλῶς make good progress, do well Ga 5.7); rush (into battle)
Mark 15:36	γεμίσας	γεμίζω		verb participle aorist active nominative masculine singular	fill
Mark 15:36	σπόγγον	σπόγγος, ου m		noun accusative masculine singular common	sponge
Mark 15:36	ὄξους	ὄξος, ους n		noun genitive neuter singular common	sour wine
Mark 15:36	περιθεῖς	περιτίθημι		verb participle aorist active nominative masculine singular	(pres. 3 pl. περιτιθέασιν ; aor. περιέθηκα, ptc. περιθεῖς) put around; put on; clothe in; π. τιμῇν treat or invest with honor (1 Cor 12.23)

Mark 15:36	καλάμῳ	κάλαμος, ου m		noun dative masculine singular common	reed, cane; measuring rod (Re 11.1; 21.15f); pen (3 Jn 13)
Mark 15:36	ἐπότιζεν	ποτίζω		verb indicative imperfect active 3rd person singular	give to drink; water
Mark 15:36	ἄφετε	ἀφίημι		verb imperative aorist active 2nd person plural	cancel, forgive, remit (of sin or debts); allow, let be, tolerate (ἄφετε ἴδωμεν Wait! Let us see! or simply Let us see! Mt 27.49; Mk 15.36); leave; leave behind, forsake, neglect; let go, dismiss, divorce; ἀθῆκεν τὸ πνεῦμα he died (Mt 27.50); ἀ. φωνήν μεγάλην give a loud cry (Mk 15.37)
Mark 15:36	καθελεῖν	καθαίρω		verb infinitive aorist active	take down; pull down, destroy, overthrow; pass. be brought down from, suffer the loss of (Ac 19.27)
Mark 15:37	ἀφείς	ἀφίημι		verb participle aorist active nominative masculine singular	cancel, forgive, remit (of sin or debts); allow, let be, tolerate (ἄφετε ἴδωμεν Wait! Let us see! or simply Let us see! Mt 27.49; Mk 15.36); leave; leave behind, forsake, neglect; let go, dismiss, divorce; ἀθῆκεν τὸ πνεῦμα he died (Mt 27.50); ἀ. φωνήν μεγάλην give a loud cry (Mk 15.37)
Mark 15:37	ἐξέπνευσεν	ἐκπνέω		verb indicative aorist active 3rd person singular	die

Mark 15:38	κεντυρίων	καταπέτασμα, τος n		noun nominative masculine singular common	curtain
Mark 15:38	ναοῦ	ναός, οῦ m		noun genitive masculine singular common	temple, inner part of Jewish temple, sanctuary; model of a temple or shrine (Ac 19.24)
Mark 15:38	ἔσχίσθη	σχίζω		verb indicative aorist passive 3rd person singular	split, tear, separate; divide, disunite (Ac 14.4; 23.7)
Mark 15:38	ἄνωθεν	ἄνωθεν adv.		adverb	from above; again; from the beginning (Lk 1.3); for a long time or from the very first (Ac 26.5)
Mark 15:38	κάτω	κάτω adv.		adverb	down; below, beneath; ἀπὸ ἄνωθεν ἕως κάτω from top to bottom
Mark 15:39	κεντυρίων	κεντυρίων, ωνος m		noun nominative masculine singular common	centurion (Roman officer commanding about a hundred men)
Mark 15:39	παρεστηκώς	παρίστημι and παριστάνω		verb participle perfect active nominative masculine singular	bring into one's presence, show; offer, yield, dedicate; provide, send; prove (Ac 24.13); intrans. (pf., plpf., 2 aor. act.; all midd.) stand by, be present, stand; come; stand before; stand

					together (Ac 4.26)
Mark 15:39	ἐναντίας	ἐναντίος, α, ον		adjective normal genitive feminine singular no degree	against, contrary, opposed; hostile (1 Th 2.15); ἐξ ἐ. opposite (Mk 15.39); ὁ ἐξ ἐ. enemy (Tt 2.8)
Mark 15:39	οὕτως	οὕτω and οὕτως		adverb	(1) adv. in this way, thus, so, in the same way, like this (ἔχειν οὕτως often be so or true; τὸ οὕτως εἶναι to remain as one is 1 Cor 7.26); as follows; (2) adj. such, of such kind (ὁ μὲν οὕτως, ὁ δὲ οὕτως one of one kind and one of another 1 Cor 7.7)
Mark 15:39	ἀληθῶς	ἀληθῶς adv.		adverb	truly, in truth, actually, surely

INDUCTIVE BIBLE STUDY NOTES

Raw notes before I look up the Greek words or read any commentaries

Mark 15:22-39

15:22

OBSERVATION

- Who brought Jesus? the soldiers (v. 16)
- Where did they bring him? Golgotha
- What does Golgotha mean? the place of the skull

INTERPRETATION

- why did the soldiers bring Jesus instead of the Jewish officials?
- how did the transfer of responsibility go to the soldiers?

- is Golgotha referenced anywhere else?
- what is the significance of the skull?

15:23

OBSERVATION

- what did they offer him? wine mixed with myrrh
- what was Jesus' response? he did not take it

INTERPRETATION

- what is the result of drinking wine at this point before the crucifixion?
- what is the mixture of wine and myrrh?
- why didn't Jesus take the wine?
- how does this relate to the cup? does it?

15:24

OBSERVATION

- what did they do? crucified him
- what else? divided his clothes among them
- how did they do this? casting lots

INTERPRETATION

- did Jesus have to die specifically by crucifixion or could another death have served the same purpose?
- what clothes did he have? did someone carry the clothes all the way to the site?

Mark 15:20 - put his own clothes on him (after they put the purple cloak on and took it off)

- who cast lots? did Romans cast lots or was this a Jewish practice?

15:25

OBSERVATION

- when did they crucify him? 9 in the morning

INTERPRETATION

- why in the morning? exposure to people? easier death?
- did Jesus sleep the night before? was the "trial" all night?

15:26

OBSERVATION

- what was the inscription? the charge against him
- what did it read? "The King of the Jews"

INTERPRETATION

- did this charge automatically equal crucifixion?
- why does it say "King of the Jews" instead of "King of Israel"? is there a difference?
- where is this inscription? it doesn't say in this gospel

15:27

OBSERVATION

- who else was crucified with him? two bandits
- where? one on his right and one on his left

INTERPRETATION

- what is the significance of the bandits? (terrorists)
- does this right/left reference point back to James and John's question

15:28

OBSERVATION

- no verse?

INTERPRETATION

- why no verse?

15:29

OBSERVATION

- what did those who passed by do? derided him and shook their heads
- what did they say? "Aha!"
- what specific saying did they reference? "you who would destroy the temple and build it in three days"

INTERPRETATION

- who was passing by? Jews? Romans?
- how did they know Jesus' words about the temple?
- what is the significance of them taking his words literally?

15:30

OBSERVATION

- what action did they state? "save yourself"
- what else? "and come down from the cross!"

INTERPRETATION

- why did they ask him to "save" himself? what is the significance of the word "save"?
- did they really want him to come down from the cross? (Mark 5 fear, other references to fear)

15:31

OBSERVATION

- who was also mocking him? chief priests along with the scribes
- how? among themselves
- what did they say? "he saved others; he cannot save himself"

INTERPRETATION

- why "save"?
- what references are they making to Jesus "saving" others?
- where were the chief priests and scribes? were they at the cross?
- why "among themselves"? did they interact with other Jews? soldiers?

15:32

OBSERVATION

- how did they reference him? "Messiah, King of Israel"
- what else did they ask to see? "come down from the cross now"
- what reason did they provide? "so that we may see and believe"
- what were those who were crucified with him doing? taunting him

INTERPRETATION

- what was their conception of a Messiah? King?
- how did this add to their ability to mock Jesus?
- what steps did they list for believing? seeing first, believing second
- what were they saying? what role does this play in the narrative? how does this interact with James and John's request?

15:33

OBSERVATION

- when did the action shift to? noon
- what happened? darkness came
- where? over the whole land
- how long? until three in the afternoon

INTERPRETATION

- what is the significance of noon?
- did darkness come at noon at any other events, especially OT?
- why 3 hours?
- did 3 o'clock meaning anything at any other events, especially OT?

15:34

OBSERVATION

- what happened at 3? Jesus cried out

- how? with a loud voice
- what did he cry? "Eloi, Eloi, lema, sabachthani?"
- what does that mean? "my God, my God, why have you forsaken me?"

INTERPRETATION

- why did Jesus cry out with a loud voice?
- why is this written (or transliterated) in Aramaic when his other words are written in Greek?

15:35

OBSERVATION

- what listeners are referenced? bystanders
- what did they say? "Listen"
- what else? he is calling for Elijah

INTERPRETATION

- who are the bystanders? why is a generic term used here?
- what is the significance of "Listen"?
- what is the belief of the calling for Elijah? prophet? was Elijah to return? why did Jesus refer to John the Baptist as Elijah (reference needed)?

15:36

OBSERVATION

- who ran? someone
- what did they do? filled a sponge with sour wine, put it on a stick, and gave it to him to drink
- what did that someone say? "wait"
- what else? "let us see whether Elijah will come to take him down"

INTERPRETATION

- what is the difference between sour wine and wine mixed with myrrh?

- what would have this served to do?
- why did someone command the other someone to "wait"?
- would the wine have stopped Elijah from coming?
- why would Elijah come and take Jesus down? what reference is made here?

15:37

OBSERVATION

- what happened next? Jesus gave a cry
- what kind of cry? loud
- what happened after the cry? he breathed his last

INTERPRETATION

- what is the significance of this final cry?
- were there any words or simply a cry? (where is the sigh reference)?
- is there any significance to Jesus' breath?

15:38

OBSERVATION

- what event occurred next? the curtain of the temple was torn in two
- how? from top to bottom

INTERPRETATION

- what references does this have beyond the classic opening of the holy of holies reference?
- any significance of top to bottom?

15:39

OBSERVATION

- who was there? centurion
- where was he standing? facing him

- what did he see? Jesus breathing his last
- what did he say? "Truly, this man was God's Son!"

INTERPRETATION

- why did Mark choose to refer to a centurion's remark?
- what other centurions are referenced in Mark?
- why was he facing him? did this provide any additional details for the centurion?
- what made the centurion conclude that this man was God's Son?

OVERALL

- no descriptions of the disciples - v.21 Simon of Cyrene, bystanders, chief priests, scribes, bandits, someone, someone, centurion, 15:40 - Mary Magdalene, Mary mother of James, Salmoe, 15:43 - Joseph of Arimathea
- specific times are recorded
- Elijah
- "save"
- wine options
- loud voice / loud cry
- did the disciples ever know who Jesus was in the Gospel of Mark? Peter is the closest but he denies him.

Mark 14:25 - I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God

Mark 14:27 - And Jesus said to them, "You will all become deserters, for it is written..."

Mark 14:48 - Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit?"

Mark 14:50 - all of them deserted him and fled

Mark 14:51-52 - naked running man

Mark 14:58 - testimony about the temple being destroyed - appears to be a running accusation

Mark 14:46 - Joseph rolled a stone against the door of the tomb (if he could roll it in front, then couldn't he roll it back?)

Mark 13:24 - "the sun will be darkened"

Mark 6:15 - But other said, "It is Elijah"

Mark 7:34 - then, looking up to heaven, he sighed and said to him "ephphatha," that is, "Be opened"

Mark 8:28 - and they answered him, "John the Baptist; and others, Elijah, and still others, one of the prophets"

Mark 8:29-30 - Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him

Mark 9 - transfiguration

Mark 9:11- Why do the scribes say that Elijah must come first? He said to them, "Elijah is indeed coming first to restore all things. How then is it written about the Son of Man, that he is to go through many sufferings and be treated with contempt? But I tell you, Elijah has come, and they did to him whatever they pleased, as it is written about him"

Matthew 27:33-54	Mark 15:22-39
<p>33 And when they came to a place called Golgotha (which means Place of a Skull), ³⁴they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. ³⁵And when they had crucified him, they divided his clothes among themselves by casting lots; ³⁶then they sat down there and kept watch over him. ³⁷Over his head they put the charge against him, which read, ‘This is Jesus, the King of the Jews.’ ³⁸Then two bandits were crucified with him, one on his right and one on his left. ³⁹Those who passed by derided him, shaking their heads ⁴⁰and saying, ‘You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.’ ⁴¹In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, ⁴²‘He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him.’ ⁴³He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’” ⁴⁴The bandits who were crucified with him also taunted him in the same way. ⁴⁵From noon on, darkness came over the whole land until three in the afternoon. ⁴⁶And about three o’clock Jesus cried with a loud voice, ‘Eli, Eli, lema sabachthani?’ that is, ‘My God, my God, why have you forsaken me?’ ⁴⁷When some of the bystanders heard it, they said, ‘This man is calling for Elijah.’ ⁴⁸At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. ⁴⁹But the others said, ‘Wait, let us see whether Elijah will come to save him.’ ⁵⁰Then Jesus cried again with a loud voice and breathed his last. ⁵¹At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. ⁵²The tombs also were opened, and many bodies</p>	<p>²²Then they brought Jesus to the place called Golgotha (which means the place of a skull). ²³And they offered him wine mixed with myrrh; but he did not take it. ²⁴And they crucified him, and divided his clothes among them, casting lots to decide what each should take.</p> <p>25 It was nine o’clock in the morning when they crucified him. ²⁶The inscription of the charge against him read, ‘The King of the Jews.’ ²⁷And with him they crucified two bandits, one on his right and one on his left. ²⁹Those who passed by derided him, shaking their heads and saying, ‘Aha! You who would destroy the temple and build it in three days, ³⁰save yourself, and come down from the cross!’ ³¹In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, ‘He saved others; he cannot save himself. ³²Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.’ Those who were crucified with him also taunted him.</p> <p>33 When it was noon, darkness came over the whole land until three in the afternoon. ³⁴At three o’clock Jesus cried out with a loud voice, ‘Eloi, Eloi, lema sabachthani?’ which means, ‘My God, my God, why have you forsaken me?’ ³⁵When some of the bystanders heard it, they said, ‘Listen, he is calling for Elijah.’ ³⁶And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, ‘Wait, let us see whether Elijah will come to take him down.’ ³⁷Then Jesus gave a loud cry and breathed his last. ³⁸And the curtain of the temple was torn in two, from top to bottom. ³⁹Now when the centurion, who stood</p>

<p>of the saints who had fallen asleep were raised. ⁵³After his resurrection they came out of the tombs and entered the holy city and appeared to many. ⁵⁴Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, ‘Truly this man was God’s Son!’⁵⁵</p>	<p>facing him, saw that in this way he breathed his last, he said, ‘Truly this man was God’s Son!’</p>
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Differences (quick observations)

- Matt 27:34 - mixed with gall instead of myrrh, he tasted it, he would not 'drink it'
- Mark 15:32 - see and believe
- Matthew - more details after the curtain torn
- Matthew - centurion responds to earthquake in terror and gives confession
- Mark - centurion sees Jesus die and makes confession